A Chinese girl, eighteen years of age, is among the students recently admitted at Delaware University, Ohio. She came to this country to obtain a thorough English education, study medicine, and return to instruct the women of her own country.

Elder E. S. Miller's address is changed from Hagerstown, Md., to Covington, Ohio, where he will minister to the church. We congratulate brother Miller in his happy location and the church at Covington in securing the services of such an efficient minister.

Talmage's sermon on Intemperance is one of his best on a live subject. It was sent to us by Dr. Beachley, of Meyersdale, Pa., and in one sense it is Dr. Beachly's sermon. The Doctor had intended it for last week's issue but he sent it a little too late for that.

A machine to produce rain has been invented in Australia. The apparatus has a charge of dynamite attached to it and is to be fired by means of a battery after it has been sent up among the clouds. After the machine has once been thoroughly tested we shall see what we shall see.

Outside of the pulpit the great work of the preacher is not to make fashionable calls, eat big dinners, and spend time in profitless talk, but to organize his forces for work—to inspire faith and confidence in the rank and file—to teach teachers how to teach and show workers how to work.

The *Evangelical Messenger* sums up the protestations from many sources against reading sermons with the following: "Our conviction is that a full, burning heart and intense earnestness to save souls will burst the bonds of manuscript and seek free expression in extemporaneous speech.

Some one gives this advice to cure fits: For a fit of passion, walk in the open air; for a fit of idleness, count the ticking of a clock; for a fit of extravagance or folly, go to the work house; for a fit of ambition, go into a church yard and read the gravestones; for a fit of repining, look about for the halt and the blind, and visit the bedridden and afflicted.

The editor of the Toronto *Globe* took a novel way to test the religion of the churches in that City by disguising himself as a tramp and visiting them on a Sunday morning. He found no church where a tramp received a welcome greeting, but in most he received frowns and looks of scorn, and was seated in the most remote and uncomfortable pew in the church.

Sister Nancy Fisher of Burnetts Creek, Ind., writes us as follows: "The EVANGELIST is a welcome visitor. We have no regular preaching here. Brother Swihart preached three sermons for us last winter. We enjoyed them very much. Two of our daughters united with the church at that time and I think if we had more preaching others would come to Christ.

The Scott Law taxing the liquor traffic in this State, after having been in force for nearly two years, was declared unconstitutional by the Supreme Court last Friday. Whiskey is once more on a free footing in this State. This will not remain so, however. The anti-liquor element is too strong in Ohio and will demand legislation to restrain or entirely prohibit the traffic, and its voice must be heard.

The pope has recently issued a bull in which he declares Freemasonry to be a wicked farce—a contagious disease. The Masons in turn, at a meeting of the Grand Lodge in Louisville, Kentucky, last week, denounced the Pope and the Catholic religion, as being opposed to the progress of the age, and decreasing in power and influence. Do they both tell the truth? And is it another illustration of the pot calling the kettle black?

The Emmons County (Dakota,) *Record* informs us that Brethren Worst and Packer, of the Ohio colony, met with a series of mishaps, on a trip to the muddy "banks" of the Missouri for a load of poles. Worst's horse sunk beneath the mud, and his owner, in attempting to rescue him, also became submerged. Packer rescued both, but on their way home his own horse fell and broke his neck. Worst lost his shoe in the mud, and both suffered severe exposure from the rain and over-exertion. Such are some of the privations of pioneer life.

The Mennonite conference held in Indiana this year was not so largely attended as upon former occasions. Resolutions were passed warning brethren from being drawn into political excitements and recommended members not to use tobacco in houses of worship and that ministers should not use it "at all." It was also decided that brethren who make a practice of "drinking in saloons" shall be admonished to desist from the practice which if not heeded will subject themselves to being dealt with as transgressors.

The Gospel Messenger (No. 44,) tells us about a certain kind of "argument" that some kind of "people" use by which it would be possible to prove that the Bible teaches "that it is wrong for men to wear hats and for women to wear bonnets." Then the writer actually declares that the Bible says nothing about *hats* or *bonnets* from "Matthew to Revelations." Of course not, Elder H. B. B., but then, the "spirit of the Gospel" according to your annual meeting decisions, makes the matter plain, you know.

It is "*arguments*" in justification of your course towards us we would like to hear just now. You may use the logical and scriptural kind, and we will agree to answer you in kind.

Correspondence.

From Meyersdale, Pa.

Brother J. D. McFaden commenced a meeting for us on Monday evening, Oct. 15. The meeting was to begin on the 4th, but on account of sickness in his wife's family, brother McFaden did not arrive until the evening of the 6th. The meetings were well attended and the interest very good. Brother McFaden is a gospel preacher and presents the word of God in a plain and simple manner; his reasoning is good and logic almost irresistible. The church securing his services can congratulate themselves and feel happy; for he is a faithful servant of the Lord Jesus.

The immediate result of the meeting was two additions, one baptized and one yet to baptize. We are persuaded, however, that the good seed sown will yet result in much good. Members of the church were strengthened in their faith and sinners are thinking of the future.

Our lovefeast on Saturday evening, Oct. 11th, was a very enjoyable one: about eighty communed. Everything passed off very quietly, and strangers who had never attended a Brethren communion, were very favorably impressed;—said they looked upon it as a solemn and impressive service in which they felt like taking part.

Though we have a great deal of opposition yet we are thankful to our Heavenly Father for the blessings we enjoy; for we have encouragement as well as discouragements. Our meetings are growing in interest and number, congregations seem to be getting larger, and we feel that a great work is to be accomplished here.

This evening (Oct. 26.) I begin a meeting at Mechanicsburg, to continue nearly a week; from there I go to Trent's church near Somerset, preach a few evenings and hold a lovefeast. Thence I go to West Virginia, on a similar errand.

On the 26th of Sept. I commenced a meeting at the Grove church, Fayette county, Pa., continued a week. Result: Three by baptism and one by relation.

In conclusion we return thanks to brother McFaden for the able sermons he preached and the encouragement he gave us. Hope the Lord will abundantly bless him in his new field of labor.

A. D. GNAGEY.

From Brushvally, Armstrong County, Pa.

DEAR EVANGELIST: We have had a good communion meeting at this place. One which we will long remember. There was much love manifested by the brethren.

The membership at Brushvalley is not large, being about thirty-five members. However, we hope that the Lord will build up a large church here.

Brother P. J. Brown was with us on this occasion. He is a faithful minister and loves the cause of Christ. He preached us three excellent sermons, which were listened to with good attention. We hope that he will not forget our little band, to visit us again.

It seems to me that some people think there is nothing for them to do, but there is work for all to do; some must plow, some dig, some sow and others reap. No one need be idle.

Elder J. B. Wampler is our minister. He has preached for us nearly nine years, and we would be sorry to lose him.

The Lord has blessed us at this place by still allowing us to meet for worship in the old home church.

I have been a member of the church for over eight years, and have prayed that the Lord will make me holy, for nothing unholy can enter heaven. May the Lord bless and save us all.

ROBERT B. BOWSER.

From Brother John Nicholson.

The Lord willing, I expect to start east about the first of December in order to visit some churches in Northern Illinois, and the north part of Indiana. I may go as far as brother Rittenhouse's church in Ohio, (Williams county) if called for. Any of the Brethren churches wishing to have me call a few days with them, will please address me at Hudson, Blackhawk county, Ia.

JOHN NICHOLSON.

Oct. 28,

Miami Valley Items.

On Tuesday evening, October 14th, we commenced a protracted effort in the neighborhood of West Manchester, Preble county, Ohio.

Our old friend and brother, A. L. Garber, of Bellville, Ohio, had been visiting us for some days previous to our departure for Preble county.

Brother Garber filled my appointments at New Lebanon, Winchester and Farmersville. He has always something to say that is worth hearing. I cannot see why the brother is not kept continually in the field, or that some congregation does not capture him for pastor. His sermons were highly appreciated down here, and although a stranger to the people, he made many fast friends.

Brother Garber accompanied me to Preble county and did the church good service.

The first sermon was preached at Ware's chapel which is under the control of the Evangelical or Albright church.

About three-fourths of the funds for building this church was donated by those of the community who were not members of this church, with the understanding that it was to be open to all denominations when not in use by them.

We had been forbidden to preach there any more by the minister. But as this one appointment had been announced we were permitted to use the house for this evening. The house was crowded and when I announced the state of affairs, the people and many of the members became very indignant.

Why this was done is somewhat of a mystery. Of course jealousy had something to do with it. However the whole savored of German Baptist conservatism, so that suspicion eventually became absolute certainty. We found that some of the German Baptist members very suddenly became anxious about the welfare of the Evangelical church. The report that we were there only to tear up that church was traced to them. Besides many equally untrue and foolish insinuations were circulated, all with the intention of prejudicing the community against us.

As soon as we made known that the door was closed against us, we were invited to occupy an old church, owned by the Universalists, and which was now only used on funeral occasions, and there we "held the fort" until we closed.

Being some distance away, a great number of those to whom we had been preaching for some months, were unable to attend our meetings. We were virtually getting into a new neighborhood, and a great deal of the work we had done, had to be done over again. This was the only harm that was done us by locking us out. Of course it made a great difference in the immediate result.

Wherever we found an open school house or church, brother Garber occupied it. He stayed there about eight days and then left for home.

I continued the meetings until the 29th. Considering the excitement about the locking of a church that had been built with the understanding that it was to be a Union church, the near approach of the presidential election, &c., we concluded to close the meetings for the present.

Because of the peculiar condition of affairs there, we are unable even to give the immediate result of the meeting. All we can report with certainty now is two accessions by baptism.

On Tuesday evening, the 28th, I received a suspicious looking letter from home. Upon opening, I found it dated the Saturday previous, the 25th, 7:30, a. m., telling me that if I wanted to see my young daughter, which was then "two hours of age," I must come home at once. Of course I went. I started that night at 9 o'clock, after meeting, and drove home, a distance of twenty miles before midnight. I found everyone doing well.

As there was an appointment the next day at ten a. m., I had the same distance to go over. And then back again before six p. m. So that I drove sixty miles in 21 hours, besides holding two meetings on Wednesday and attending to baptism.

The house that we have been using was also used by the Old Order Brethren when they were locked out by the German Baptists.

The Old Order Brethren and German Baptists are about equally divided. The former having 52 members and the latter 65. Of the latter all are related together with the exception of thirteen.

For the next two weeks I expect to remain at home, to attend to my now increased domestic duties

On November 16th, we expect to commence a protracted meeting at Lexington, about 8 miles distant.

Brother J. P. Martin very kindly and acceptably attended to our home appointments during my absence. EDWARD MASON.

Dedication.

DEAR EVANGELIST: On the 30th of September we met and baptized two precious souls, one of which was a feeble sister. Also on the 12th of October one more was added to our number by baptism; after which we repaired to the Mountain Grove church and listened to an excellent sermon by brother Bowman, from the words of Jesus: "Suffer little children to come unto me."

Our new church house will be ready for dedication by the second Sunday in November.

We expect brethern Bashor and Swihart to be with us on this occasion, and we trust that a good meeting will follow the dedication.

We invite all the brethren who may be with us. Dinner will be served to all at the church.

Those coming via the B. & O. railroad will be met at Harrisonburg, by previously addressing brother Joseph Bowman, at Harrisonburg, Pa.

Those coming on the Shenandoah Valley railroad will be met at Port Public, by addressing W. D. Maiden, Good's Mills, Va.

WM. KOONTZ.

Montevideo, Va.

From William's County, Ohio.

Our communion is now over. It was a good meeting and we all feel much edified and strengthened. Brothers D. Cripe, Wm. Keifer and J. Stuckman were with us and labored faithfully in the Master's cause, preaching the word with power.

Services commenced at 10 o'clock A. M. and after dinner, we went to the river and administered the ordinance of baptism to one precious soul. Before the evening services began, brother I. Stuckman was ordained by the laying on of hands. May the Lord bless his labors. The evening was pleasant and quite a number assembled, however good order prevailed.

On Sabbath morning, brother Cripe preached an able sermon, one which did us all good. In the afternoon brother Keifer addressed us at the Union meeting house. In the evening we went back to the Hickory Grove church and was again refreshed by the preaching of the gospel.

We hope the brethren will come again to this part of the vineyard and feed the flock by the breaking of the bread of life.

D. M. RITTENHOUSE.

Correction.

DEAR EVANGELIST: In my account of the Auburn communion and Washington school house meeting, in No. 41, of the EVANGELIST, you make me say, two were baptized on the 1st inst. Then, that I began a meeting in the Washington school house, &c., and closed on the evening of the 5th. This does not make very good sense; besides, it makes me tell something that isn't true. It should read thus: Two were baptized. On the 1st inst. I began a meeting in the Washington school house and closed on the evening of the 5th. The fact is, brother Holsinger baptized the two alluded to, on the 27th, and I began the meeting in Macoupin county, on the 1st, and closed on the 5th.

We organized a Brethren church at Edna Mills, on the 19th inst., with forty-four members, and several have been added to the number since, during our little series of meetings, making to present date a membership of forty-nine, with fine prospects for more to follow soon, in the face of all opposition.

J. H. SWIHART.

Announcements.

There will be a communion meeting at the Fair Haven church in Wayne county, Ohio, on Wednesday evening November 12th. All the members of neighboring churches are cordially invited to be present. Services to begin at 5, P. M. P. J. BROWN.

Married.

RIDENOUR—GILLIAM: In Dayton, Ohio, Oct 3rd, 1884, by Rev. J. W. Hott, Miss ANNIE E. GILLIAM of Dayton, to brother JAMES Q. RIDENOUR, of Ellerton, Ohio.

Died.

SHOUP: Oct. 23rd, 1884, in Alpha, Greene county, O., SAMUEL B. SHOUP, aged 63 years, 1 month and 29 days. Funeral services by the writer, assisted by brother Henry Duncan. Text: Luke 24: 46.

Brother Shoup was a member of the household of faith about twenty-eight years. He first joined the Baptists, not satisfied with their baptism after a few years he became a member of the German Baptist Brethren; and when some left the word of God by exalting their own traditions and worshiping the creature more than the Creator, he hesitated not to plant his feet upon the only sure foundation—Christ and his word.

After twenty-eight years' faithful service amidst trials and troubles such as all who will live godly in Christ Jesus do pass through, he fell asleep in Jesus.

He now rests from his labors and his works do follow him.

SAMUEL KIEHL.

Dayton, O., Oct. 27, 1884.